

Correspondence

Life of Reilly

EDITOR: I nominate Robert T. Reilly's splendid "Last of the Dead-Air Boys" (5/14) for a special place in *Readers Digest*, *Catholic Digest* or *Coronet*—plus all the women's journals. It might do a world of good. William T. Netter's "This Business of Entertainment" was also good, but it was like eating olives; Mr. Reilly's, like peanuts and shrimp, plus a cheese dip on the side. Oh, for the life of Reilly!

WILLIAM J. SCHLAERTH, S.J.
Aurissville, N. Y.

EDITOR: I must say I think the "Life of Reilly" sounds dull, especially when I recall all the wonderful sport shows on TV, not to mention the items appealing to a feminine interest. In my book, the good certainly outbalances the mediocre.

MARIANNE M. STARR
Wilmington, Del.

EDITOR: Mr. Reilly's thesis that selective TV viewing easily degenerates into unselective is surely true, but this enslavement to a machine need not follow. Thus, yesterday (Sunday, May 15) from 9 to 11 A.M., we watched the ballet of David and Bathsheba ("Lamp Unto My Feet"), songs and scenes which dramatized the desperation of the Thirties ("Look Up and Live"), a documentary on the suffragist movement ("F.Y.I."), a dramatization of a short story by Elizabeth Bowen ("Camera 3"). I do not think two hours could have been spent in more significant activity.

Certainly, the same applies to viewing the recent "Playhouse 90" programs on mental health, atomic war, and the moral and military conflict in Algeria. By chance, on the Milwaukee educational channel last Wednesday, AMERICA's editor, Fr. Thurston N. Davis, S.J., and Erich Fromm were interviewed on the tremendous subject of the status of love in the United States. Thus, I'm glad that I broke down six months ago and bought a set.

BERNARD KNEIGER
Milwaukee, Wis.

EDITOR: The two TV articles present two extremes. Time will tell on Mr. Reilly's approach. It would be interesting to see how the younger Reillys handle the problem when they are in a position to make decisions for themselves.

Mr. Netter's thinking strikes a more responsive chord. I'll confess, however, that I haven't seen any "symbolic rays of Rem-

brandt's gold" emanating from the squat monster in my living room. The idea of treating TV as entertainment is good; the difficulty is in controlling it.

SPALDING ROBB
Oak Park, Ill.

EDITOR: Who says the spirit of Thoreau lies buried in his Massachusetts pond? Mr. Reilly exposed his rugged individualism for all to see in admitting that his family lives, and lives quite well, without a TV rod showing atop his house.

Our set has picked up no channels for over three years. Because an expensive tube insisted on blowing out every few months, we decided to give it a rest. Our three offspring, all under twelve, haven't abdicated the home front as yet. Neither do they seem to harbor any ill will against their parents.

What have been the results? So far, we've had a boost in communication within the family, the children haven't lost status among their playmates, even the adults have learned to move outdoors with rake, hoe and packages of seeds as evening comes on and TV screens begin to flicker in other quarters.

(MRS.) R. E. VOGT
Birmingham, Mich.

EDITOR: Congratulations on Mr. Reilly's fine article. Today, with the majority of Americans hypnotized by TV, it's refreshing to see someone brave the opinion of the crowd and speak out against its dangers.

SISTER M. FABIAN
Topeka, Kan.

Sisters in Colleges

EDITOR: Thank you for your Comment (5/21) on my talk about personnel policies for sister college teachers. I would like to clarify one point, however. Although I spoke of increased costs of education and the rapid rise in salaries as a contextual background, at no point did I propose restricting enrollments on the basis of available sister teachers. This may be an alternative, of course, but certainly not my choice. We already have too many negative solutions to our problems. I believe the matter of restricted enrollments will take care of itself through high academic standards of admission and retention, as well as through other less controllable factors.

In calling attention to greatly increased salaries ahead for lay teachers, I likewise

pointed out the need for more teachers because of increased enrollments. My suggestion for meeting this problem was to assign more young qualified sisters to college duty by sending them on for the highest academic degrees. Rather than "tailor enrollments to the available pool of sisterpower," my proposal was to tailor sister-training to increased enrollments. Neither you nor I would wish to see our sisters, headed by the director of admissions, "standing on the corner watching all the girls go by."

I have such faith and confidence in our sisters' colleges that I would not want their apostolate curtailed when they have personnel resources at their disposal the like of which can be matched neither by our Catholic men's colleges nor even State institutions.

WILLIAM J. DUNNE, S.J.
National Catholic Educational Assn.
Washington, D. C.

Further Immorality

EDITOR: I believe that intelligence activity is, in many instances, imperative. The individuals who engage in it must decide the moral question for themselves ("Spies and Morality," AM. 5/28, p. 303). There are some things, presumably, which would be extremely hard to justify—morally. Assassination, for one.

The rationalization of lying is a contributing cause of public cynicism. If an agent lies to a foreign power because that is his job under certain circumstances, I have no criticism. I do not underestimate the danger or the deviousness of the Communist conspiracy.

But when the top authorities of a democratic Government lie to the citizens whom they are elected to represent, the argument of "necessity" loses much of its force for me. I say that then the Government is being corrupted and the process of governing by the consent of the governed is seriously impaired.

GILBERT HARRISON
Editor, *The New Republic*
Washington, D. C.

Which Candidate?

EDITOR: Surprised I was to read the slapdash, pro-political editorializing of "Reply Collect, and 'Ex Cathedra'" (5/14, p. 239). The avocation of the American-Irish journalist must, I gather, slip through the sturdiest Thomist's armor in election year.

JOAN LEWIS ABUJA
Chicago, Ill.
[Party Chairmen Paul M. Butler and Thurston B. Morton will have to toss a coin to see who won the right to "equal space."
—Ed.]

Current Comment

Coup in Turkey

Adnan Menderes has joined a club which is daily becoming less exclusive. On May 27, as a result of a coup, the Turkish Premier found himself sharing the fate of South Korea's Syngman Rhee, and his country in the hands of a National Union Committee headed by Lieut. Gen. Cemal Gursel. In response to a wave of popular resentment against dictatorial rule, the army had seized control of the Government with a promise of free elections and a quick return to democracy.

Rebellion has been long brewing in Turkey. True, during his ten years in office, Adnan Menderes had done much for his country. He brought Turkey into the Nato and Cento alliances. He sought to transform the nation from an agricultural to an industrial economy. Unhappily, his economic policies brought on an inflation that gradually eroded his popularity. The Premier began jailing his political opposition. He restricted the freedom of the press. When he began to use the army as a political tool, the end was in sight. By involving the military in politics, Mr. Menderes violated the Turkish army code which has been scrupulously observed since the days of Kemal Ataturk. Significantly, it was the army which spearheaded the revolt.

Turkey is a key member of the Nato alliance. What goes on there is of vital concern to the free world. At the moment, however, there would seem to be little cause for worry. The provisional regime promises to bow out of the picture after free elections. What is more, the revolt was not a protest against Turkish foreign policy. When the echoes die down in Ankara, Turkey can be expected to remain a loyal member of Nato.

Seato Alerted

"Alertness" was the keynote struck by Secretary of State Christian A. Herter just prior to the Seato meeting in Washington on May 31. What the Secretary had in mind was the possibil-

ity that, with the summit collapse, Red China may be emboldened to embark on new military adventures in Asia.

Indeed, there is more than enough evidence that trouble is again brewing in the Far East. Red China is reliably reported to be building up her military strength in the area adjacent to the Nationalist Chinese offshore islands. Intermittent shelling of these battered outposts has been resumed once more. In Southeast Asia Communist infiltrators are growing bolder in strategic Laos. At a preliminary meeting of Seato's military advisers, Admiral Harry D. Felt, commander of U. S. forces in the South Pacific, described the situation in South Vietnam as "worsening." Despite South Vietnam's "pretty good army" of 150,000 men, Red guerrillas based in Communist North Vietnam are roaming the countryside almost at will.

These probing actions by the Communists may not be the prelude to overt aggression. Nevertheless, Seato must be prepared for any eventuality. In contrast to Soviet Premier Khrushchev, Red China has consistently taken a more intransigent line toward the "capitalist" world. Unfortunately, as alliances go, Seato is weak. It has no military force comparable to Nato's. We should not be surprised, therefore, if, as a result of the Seato meeting in Washington, the United States is asked to increase its military commitments in Asia.

The U-2 at the UN

Running true to the course set at the late unlamented summit, the USSR brought the U-2 case before the UN Security Council on May 23. Prosecuting attorney Gromyko charged the United States with aggression by camera and demanded that such aerial brinkmanship be halted and condemned.

Since most of the eleven members of the Council are loath to bite the hand that feeds them such safety as they enjoy against surprise attack by the Soviet Union, the outcome of the

bitter duel between Mr. Gromyko and U. S. Ambassador Lodge was never in doubt. On May 26, with two abstentions, the Security Council rejected the Russian resolution by a vote of 7 to 2. The sole support of the Russian charge came from Poland. Obviously, Mr. Khrushchev felt that the defeat of his resolution was a small price to pay for the opportunity to sling mud at the already tarnished image of the United States in such a world arena as that provided by the Security Council.

We have not heard the end of the U-2 story. The Soviet Union can still squeeze a lot of juice out of the lemon that fell from its sky on May 1.

The whole issue of violated sovereignty will be aired again when the unhappy pilot of the U-2 goes on trial. He is probably being conditioned now to play a sinister role as the Mata Hari of the airways, after the stage is properly set for an attentive world audience.

Then there is the General Assembly of the UN next September. If Mr. Gromyko abides by his threat to argue the U-2 incident at that meeting, he may not find it impossible to have the United States branded as hostile to peace. He can count on the support of the Communist bloc and he may be able to swing the votes of the Afro-Asian nations.

Indonesia's Chinese

"Chinese blood means Chinese citizenship." With this slogan both Red China and Nationalist China lay claim to the loyalty of the so-called overseas Chinese. For the three million Chinese in Indonesia, it has created a perplexing dilemma. Should they stay on in their country of adoption despite popular prejudice and discriminatory Government policy? Or should they return "home"? In recent months thousands have made their choice by shipping out to Red China. Others, among them a significant number of Catholics, have started a movement which aims at a deeper assimilation into the general population.

Assimilation, however, is not proving easy. The unvarnished fact is that, at the moment, Chinese are not wanted in Indonesia. As a community they are too strong economically. The Government, therefore, has enacted laws de-

signed to limit the extent to which "foreigners" (in other words, dual-citizenship Chinese) may engage in commercial enterprise outside the provincial capitals. As a result thousands have been dispossessed and have come streaming into Bandung, Tjirebon and Jakarta, where they have received anything but a hearty welcome.

According to a recent NC News report, many of these displaced Chinese are Catholics. Overlooked even by international Catholic relief organizations and faced with a single distasteful alternative—flight behind the Bamboo Curtain—they have preferred to continue to take their chances in Indonesia. Meanwhile, as their patience wears thin, Peking stands ready to provide passage to Red China.

Orthodox Strike Back

By Western standards, the Orthodox Church in the Soviet Union has cut a sorry figure against the backdrop of an officially atheistic Kremlin. Weighed down by centuries of dependence on the Czars, it has seemed just as subservient to the Bolsheviks. Its record of protest against the anti-God campaigns is scanty. When it speaks, its statements are often dictated by the exigencies of Soviet politics. Indeed, some observers believe it to be completely infiltrated by Soviet agents.

The worm turned at last when Alexander Ossipov, professor of Holy Scripture and of Hebrew at the Leningrad seminary, apostatized from the church. In a letter published by the Dec. 6 *Pravda*, he announced that he had broken with both church and religion and had embraced atheism. The Orthodox Church reacted promptly by excommunicating him on Dec. 30. This decree was published in the February *Journal* of the Moscow Patriarchate, copies of which only recently became available.

Excommunicated with Ossipov were other apostate priests and laymen who have been recruited for the antireligious campaign. The decree seems to indicate a realization that Ossipov and his followers were probably nonbelievers for years and had remained in the church only so long as this suited the Communists' purposes. For the excommunication cites the biblical text: "They went out from us but they did

not belong to us" (I John 2:19). Under the circumstances, the Orthodox Church of Russia could do little else. The new and significant thing is that it did it.

Out of Many Hearts

Instructive in the extreme are the contrasting attitudes of the East German Communists and the German Lutherans toward the forthcoming Eucharistic Congress in Munich. Soviet propaganda for years now has been attacking both the Federal Republic and the German Catholics with the same arguments and in the same breath. Small wonder, then, that the Reds assailed the congress, scheduled to open July 31, as a "Catholic Nato show." To cite *Neue Zeit* of East Berlin, the whole affair is to be made into "a demonstration of West German militarism against the countries of peace."

A quite different note is sounded by Lutheran leaders. Bishop Hermann Dietzfelbinger of Bavaria, for instance, has urged his communicants to open their homes to the Catholic participants. This hospitality, he stressed, is an obvious duty to the thousands of visitors.

Mutual Catholic-Lutheran hospitality is by now a firmly established tradition in Germany. It will be recalled that at the time of the 1958 Katholikentag in Berlin, Bishop Otto Dibelius made a similar appeal to his Berlin Lutherans and himself set the example. He received as house guest the then Bishop of Speyer, now Joseph Cardinal Wendel, Archbishop of Munich. A year later, during the Evangelical Kirchentag in the Bavarian capital, Cardinal Wendel returned this courtesy by receiving Bishop Dibelius as his house guest. At a time when Red propaganda is aiming its shattering blows at West Germany, this continuing Catholic-Protestant collaboration is a heartening thing to contemplate.

Uncompleted Revolution

The 1960 Memorial Day weekend saw history made in Detroit. One thousand Negro unionists convened there at the call of A. Philip Randolph, president of the Brotherhood of Sleeping Car Porters and the only Negro vice president of the AFL-CIO. Their task was to complete an "uncompleted

revolution" by founding the Negro American Labor Council.

Resentment against inequalities in organized labor's ranks found eloquent expression in the convention call:

We resent Jim Crow locals; we deplore the freeze-out against Negroes in labor apprenticeship and training programs; . . . we, above all, reject "tokenism," that thin veneer of acceptance masquerading as democracy.

To redress these wrongs the new organization pledged that it would "diligently and fearlessly pursue the long overdue objective of first-class citizenship and full equality of opportunity for Negroes and other minority groups."

Many staunch advocates of civil rights had initial misgivings about the establishment of a separate Negro labor group. Prompt action at the convention by the NALC's wise leader served to allay these fears. Mr. Randolph bluntly warned against the folly of pursuing a "go it alone" policy at the expense of labor unity. Equally firm was his statement that the council's aim must be "pro-Negro but not anti-white." Finally, at his resolute insistence, the group made plain its "unalterable opposition," not merely to racism, but to "communism, fascism, corruption and racketeering in the trade union movement."

Under such a policy, the NALC promises to become a powerful symbol of democracy across the world by "keeping the fires of freedom burning in the civil rights revolution."

Job Picture for Grads

In an open letter to this year's college graduating class, Secretary of Labor James P. Mitchell had good news for just about everyone of the 405,000 graduates with bachelor's degrees and the 85,000 with advanced degrees.

In contrast to the usual rosy generalities of the commencement speaker, Mr. Mitchell had facts and figures to cite in describing the wonderful economic opportunities ahead. The average starting salary for male graduates will be about \$450 a month, but that for the co-eds will be \$75 or \$100 less. Tops in the field will be a bachelor's degree in engineering, which its young holder can parlay into a starting salary of \$525.

Teaching, which will absorb a high proportion of the 160,000 women graduates, as the Secretary indicated, continues to lag behind other professional fields. Average earnings of men teachers this year totaled \$5,780 and of women teachers \$4,689. Both these fig-

ures were less than 50 per cent of the average earnings in 17 other professions. Not only do lawyers, doctors and architects outearn teachers, but even clergymen, foresters, pharmacists and veterinarians make more than the poor pedagogue.

We might well blush at the low cash value we put on the services of the teacher. Happily, money is not the only nor even the primary attraction in teaching. The teacher finds his compensation in building minds, molding characters and developing personalities.

Congress and the Inner Sanctum

THE HESITANCE shown by Congress in investigating the U-2 "spy plane" incident may be due to something more than a desire to maintain national unity.

When Rep. Clarence Cannon (D., Mo.) declared, on May 12th, that his appropriations subcommittee had been fully aware of the U-2 program, he was admitting that Congress had been accorded just enough information to involve it in responsibility for the flights, but not enough to exercise real guidance or control.

While the pangs are still acute, Congress might reconsider its policy toward Washington's entire inner sanctum—both the Central Intelligence Agency and the war plans sections of the armed services.

The seeds of the U-2 fiasco were sown in 1947 when Congress authorized the establishment of the Central Intelligence Agency, and allowed itself to be talked out of establishing a Congressional "watchdog" intelligence committee. When coordination and control broke down in the executive branch, there was, then, no effective Congressional "check and balance."

A similar situation exists in regard to the war plans conceived in the Pentagon and various field headquarters. These are initiated by military commanders and prepared by military staffs. They are then filed in war-room safes pending receipt of implementation orders, orders that will be issued without reference to Congress or the public. From time to time, a plan is set up under this system which, if implemented, would result in far graver damage to the basic interests of the United States than could the miscarriage of any Cold War espionage operation.

What, for instance, would be the effect on long-range U. S. and Western objectives if U. S. nuclear bombs or missiles were to be dropped on Warsaw, Budapest, Sofia, or even Kiev? Yet the selection of targets and their assignment to crews goes on without any systematic evaluation by Congress, or, for that matter, by any elected official. How, one wonders, would Representatives O'Konski and Zablocki feel about explain-

ing to the citizens of South Milwaukee that the destruction of Warsaw and Cracow had been planned and carried out without their knowledge or protest?

The root of the problem, as regards both the C.I.A. and the services, lies in the tendency of any bureaucracy to lose contact with the mass of the people it is supposed to serve, and to identify its own interests as necessarily those of the nation as a whole. Of all the agencies of the Federal Government, Congress alone maintains the continuing, broad-base contact necessary to balance and to correct such delusions.

The establishment of a Joint National Intelligence Committee, along the lines of the highly successful Joint Atomic Energy Committee, is now 13 years overdue. Such a committee must have free access to every nook and cranny of our intelligence operations. It must be briefed in advance and in detail concerning any intelligence operation likely to affect the relations of the United States with a foreign power, friendly or unfriendly. The committee on atomic energy demonstrated long ago that Congress could be trusted to maintain the necessary security.

As regards war plans, the existing foreign relations committees would seem to be the best agencies to perform a coordinated review of both diplomatic and military plans and policies. To properly achieve such a review, some basic changes must be made in the handling of information by executive agencies in their dealings with Congress.

Up to now, the Pentagon has gotten away with presenting rather slick briefings of such information as it cares to divulge. Inevitably, such treatment has created, among some staff officers, an attitude of contempt for Congress and for elected governments generally.

If a war-plans review is to work, the Congressional committees must establish a close enough relationship with the military planning staffs so as to be advised of the preparation of a new plan from the moment of its inception. This could be accomplished by integrating committee staff members into the war-plans review process of the Joint Chiefs of Staff and each of the services.

WILLIAM V. KENNEDY

MR. KENNEDY formerly served as an intelligence officer in the Strategic Air Command.

Washington Front

Getting Off the Hot Spot

AFTER THE INITIAL DISASTER of the fall of the U-2, we were extraordinarily lucky. We were lucky in Paris, when Khrushchev's brutal denunciation stirred sympathy and even admiration for the President. We were lucky again in New York last week, when Russia presented the case to the UN with an ineptitude that matched our own in the first instance.

The Republican claim that the crash of the summit was a "victory" for us in the end, made little sense. Even the most patriotic American could hardly regard the events of the presummit weekend as our finest hour in either diplomacy or ethics—or common sense.

If the Soviets had been content to follow the script as it is now written in history, they might have caused us the embarrassment which is the stuff of propaganda. We might have been forced into an extreme position, felt compelled to say things we would later have regretted.

But the Soviets again went to work for us. Whatever their scientific progress, rhetorically speaking, they are miles behind. Andrei Gromyko's speech was, almost from the first syllable, a ridiculous and offensive reprise of all the threadbare vituperations we have practically

learned by heart since the Cold War began. To compare the U-2 flight, as he did, even "in a limited way," with the Japanese conduct on the eve of Pearl Harbor, to compare our justification of espionage to Hitler's policies of Lebensraum, made his arguments ridiculous.

He did more for us, actually, than our friends, who, to be sure, were faced with an issue that hardly yielded to eloquence. To praise espionage is difficult; to damn it is hypocritical. They did the best they could by saying that Russia could have avoided it all had she subscribed to the "open skies" policy. It is not an overwhelming argument.

A neutralist, Sir Claude Corea of Ceylon, came closest to stating the real case against the United States. He alone detailed the regrettable incidents which led to that awful Monday morning in Paris. He alone called it by its right name: "an unhappy blunder." But he made no mention of Khrushchev's desperate fury, so his presentation was not totally satisfactory, either.

The proceedings ended, of course, with the melodramatic revelations of the bugged eagle. It was perhaps the best note on which to finish an argument whose only basis was really "You're another."

There was certainly not in the blue-and-gold room of the Security Council that atmosphere of recrimination which prevails in Washington. The person who made the most sense was Sen. Margaret Chase Smith, who sanely observed that she thought the Democrats had a right to look into it.

MARY MCGRORY

On All Horizons

TRAVELING ART SHOW. "Free Lending Library of Religious Art" is the name of an operation conducted by Mrs. Joseph J. Domas of 35 Ridge Rd., New City, Rockland Co., N. Y. The library has available four Marian exhibits, each consisting of 14 pieces. The show has been presented in 14 States and Canada on over 200 occasions. Loan period, two weeks; shipping charges, \$2.

► **MRA.** An authoritative series of articles by Most Rev. Thomas L. Noa, Bishop of Marquette, entitled *Catholics and Moral Rearmament*, is now available in pamphlet form from Our Sunday Visitor Press, Huntington, Ind. (2 copies, 25¢; \$10 per hundred).

► **MEXICAN PRESS.** The Mexican Catholic Press Assn., founded in 1942, now counts 415 members, including 219 periodicals, 119 authors, 58 book-

sellors and 19 book publishers (ANPELEC, Donceles 99, Desp. 120, Apartado 2181, Mexico 1, D.F., Mexico).

► **FOR COLLEGE STUDENTS.** The Newman Schools of Catholic Thought, described as "a week of student participation in total Catholic living," are being conducted in June and August in Boston, Mass., Emmitsburg, Md., Lafayette, La., Mankato, Minn., Conception Abbey, Mo., and Monterey, Calif. For exact dates and sponsoring groups write the National Newman Club Federation, 1312 Mass. Ave., N. W., Wash. 5, D. C.

► **LABOR AND PEACE.** In the issue of May 7 *AMERICA* noted the AFL-CIO World Affairs Conference in New York City, April, 19-20, and expressed the hope that the addresses might become available in printed form. We are in-

formed that the proceedings of the conference are now in print. Copies may be obtained free by writing the AFL-CIO Public Relations Dept., Wash. 6, D. C.

► **VACATION NOTE.** Of historical, patriotic and religious interest is Port Tobacco, Md., 28 miles from Washington, D. C. Here, on Oct. 15, 1790, was founded the first convent of religious women within the original boundaries of the United States, a community of Carmelite nuns. For information on the special July 16 pilgrimage to this site, write to Mrs. J. Garesché Ord, national president of the Restorers of Mount Carmel, 3325 Rowland Pl., N. W., Wash., D. C.

► **STAMPS AND COMMUNISM.** Through Catholic Relief Services—NCWC, 9,000 packets of U. S. commemorative stamps were recently sent out for free distribution in Afro-Asian areas. This project is directed by Ernest A. Kehr, Stamp Out Communism, 220 W. 42nd St., New York 36, N. Y. R.A.G.

Editorials

Last of the Beasts

THE GREATEST LIVING ENEMY of the Jewish people is now in the hands of the Israelis. Adolf Eichmann, apprehended under circumstances still kept secret, was section chief of the Gestapo's Bureau IV-B. His job was to direct the "final solution of the Jewish problem." As over-all chief for Auschwitz, Maidanek and other concentration camps in East Europe, he was responsible as few other men have been for the death of millions of hapless Jews. At the end of the war he escaped detection and his capture is due to the perseverance of relentless former victims. All Israel was stirred to its depths by the dramatic announcement of Premier David Ben-Gurion, on May 23, that Eichmann "is now under arrest in Israel."

What will be done with this last, or nearly last, of the top Nazi madmen? The accused is no ordinary functionary who can allege, as did the brutal commandant at Auschwitz, Rudolf Hoess, that he only carried out the orders of higher superiors. Eichmann was himself a prime mover in the Nazi extermination plan. According to Premier Ben-Gurion, a "show" trial will be conducted so that young Israelis and the world public may know the truth of what happen to the Jewish people. Presumably such a trial would be conducted under an Israeli law of 1950. But the Eichmann case is already generating significant second thoughts, particularly since certain aspects of its handling left much to be desired.

In the first place, Eichmann was apparently kidnapped by Israeli secret agents from another country, perhaps Argentina. Such police procedure has unpleasant associations. It was by this means, many people believe, that Jesús de Galíndez, bitter critic of Generalissimo Rafael Trujillo, was made to disappear from New York City. Such kidnappings were also carried out for

years in Vienna and Berlin by Soviet agents. In our own land, last year, a court order restored to liberty an alleged American Communist who had been lured back into the country by U. S. officials and then arrested. A legal purist may well ask by what right the State of Israel prosecutes a man for crimes committed before Israel existed, and in a country thousands of miles away.

To such questions about the procedures adopted, the Israelis can perhaps answer that, if it were not for them, Eichmann would never had been brought to justice: he would have been able to live out his natural days immune from retribution as a mass murderer. They might add the failure of the various states to pursue him was a neglect of duty which entitled them to take the matter into their own hands.

A good case, perhaps a necessary case, should not be spoiled by compounding with new acts the questionable procedures followed up to now. Israel might be well advised to offer to turn Eichmann over for trial to an international war crimes tribunal, perhaps under UN auspices. For, after all, the crime for which this fallen Nazi potentate will stand charged is not purely that of murdering six million Jews. His crime was against humanity itself. To try Eichmann in the courts of one country, by the laws of one country, for an offense against the Jews, as though only the Jews were injured, is to reduce the real meaning of Nazi racism to pitifully insufficient proportions. In striking at the Jews, the Nazis delivered a grievous blow to the whole human race and its fundamental spiritual unity. That the Jewish people should be the principal accuser may be entirely proper; but the judges should represent all mankind, as their verdict should speak for all. Auschwitz is not solely a Jewish concern.

The Very Bigness of It All

THIS WEEK, all over the country, young men and women will be marching in caps and gowns to their college commencements, where eminent speakers will be urging them to high achievements in the great world outside their campus gates. These days, however, to few if any of these young graduates does the world they are about to enter resemble the traditional oyster. How do the graduates of 1960 regard it? One quite typical New York college student, asked how he felt about the problem-ridden world into which he was coming to manhood, said recently:

We feel left out. Most of the problems—atomic energy, for instance—are just too big. What are we to do? Many students are either just cynical

or they get lost in their small personal problems.

The May 23 Baltimore *Evening Sun* ran an interview with the single Johns Hopkins University senior who bothered to respond to a request from the school's alumni magazine that June graduates describe themselves and their classmates. Said Edmund G. Shower, Jr.:

If my generation seems inert, it is not because we do not care; it is because we feel helpless. The problems of the world have been turned over to the specialists, bureaucrats and uniformed Elijahs, less responsible to an electorate than to their own questionable standards of integrity.

Mr. Shower hit hard at what he called the "colossal myth" of "the well-informed citizen." What sources of

truth, he asked, can be deemed reliable in a day of "amoral mass media and of contradictory bits of explanation sifting down from 'informed Government sources?'" (Readers who wish to pursue this line of investigation a bit further can turn to page 348 and the provocative little article of William V. Kennedy, "Congress and the Inner Sanctum," wherein our military analyst dots a few enlightening i's and crosses some surprising t's on the subject of the "well-informed" citizen of today.)

If the world is big and baffling to its younger citizens, it is often equally so to their elders, and even to those in positions of great authority. We all wonder about nuclear policy, and how it will affect the world of the future. If young people are concerned about this question, so is the distinguished former member of the Atomic Energy Commission, Thomas E. Murray, whose book, *Nuclear Policy for War and Peace* (World, 1960), is very competently reviewed (p. 356) in this issue. How is nuclear policy made? If one were to try to trace "the making of a basic nuclear policy decision," Mr. Murray says (p. 202),

... he would have to go through a tortuous maze of governmental agencies that initiate or suggest

policies, draft position papers on proposed policies, advise, dilute, compromise and modify policy proposals. He would probably get lost or give up before he had completed his quest through the State Department, the Department of Defense, the Joint Committee, the National Security Council, the Operations Coordinating Board, the President's special staff assistants on scientific affairs, disarmament and other matters, and the Atomic Energy Commission itself. I have never embarked on such a quest.

Once upon a time, there was an age when human problems, social questions, political and economic issues must have seemed man-sized. They seem so no longer. Every aspect of each of today's major international and domestic concerns is involved and involuted in a manner and to such a degree that it must inevitably baffle the plain ordinary citizen with one plain ordinary vote.

It is not enough to tell our young June graduates to keep a stiff upper lip and be idealists. All those responsible for policy decisions on every level must confront these modern monsters of bureaucratic complexity that we have created, and cut them down to size. Otherwise our very bigness will devour us. Here is a task for the rising generation.

Vacations by the Dozen

AT THE END of August last year, the Diocese of Stuttgart, Germany, announced "something unique." It was completing the erection of a "family camp" to provide cheap summer vacations for large families. The camp consisted of ten bungalows by a lake shore and a large hall for dining and meetings. The undertaking was being aided by a "considerable contribution" from the West German Family Life Ministry.

The German venture was not really unique, however, for similar projects have existed in this country and Canada since the early 1950's. In Massachusetts, for example, the Carmelite Fathers at Carmel-in-Hamilton opened a budget camp for families in 1955 on a 120-acre estate. Separate lodgings were provided for each family in the dormitories of a roomy retreat house. The following year—so successful had the project been—two five-day sessions were held, and in 1960 there will be a series of four sessions, between July 18 and August 12. The cost is \$75 per parent couple and \$10 per child. After Mass in the morning, the day is given over to discussions, conferences on family problems by the Carmelite Fathers, free time for relaxation in the pool or at the beach, and visits to nearby Gloucester and Salem. For the children there are classes under a trained teacher, picnic lunches and supervised recreation ranging from finger painting for the smallest fry to bop records for the teen-agers. Benediction before bedtime brings the day to a close in a religious way.

In Canada, a similar opportunity exists in a more sylvan atmosphere at St. Anne's Cana Colony, Combermere, Ont. Initiated four years ago by Madonna House, a secular institute whose members saw the great need for inexpensive and wholesome family vacations, St.

Anne's now has eight cabins, accommodating families of six, eight or thirteen (1) persons on a 1,000-acre stretch of wooded lake front. It will function for eight successive weeks this year, through July and August. A resident priest will offer Mass each day and give two short talks to the parents alone or to entire families. There are also baby sitters, a registered nurse and recreation leaders. Costs are minimal, so as not to dismay even the parent who wrote: "Ours is a large family of nine children. We have never been able to afford a vacation in 17 years." There is no set fee for a week at St. Anne's; families give what they can afford.

Eight Catholic families in Oregon City, Ore., appalled by rocketing vacation expenses back in 1953, solved their problem by renting a Girl Scout camp for a week. They moved in, 60 strong, and invited a priest of the diocese to be their chaplain. The camp has operated each year since then—on a do-it-yourself basis, with only a hired cook and bus boy. The group, which is now known as the "Family Campers," still counts six of the original eight families, and boasts that costs (\$16.50 per adult, children at half-price, infants free) are still close to what they were in 1953. Last summer ten other families, which could not be accommodated with the "Family Campers," branched out as "The Fampers," with 70 persons, using the facilities of the Portland Archdiocesan youth center, Camp Howard. Neither of these groups can accept more members, but they will be happy to exchange experiences with like-minded groups (6929 S.E. Jennings Ave., Milwaukee, Ore.).

A happy summer to families, large and small! With imagination, perhaps you can all get away from the city's heat and the year-long hammer, hammer, hammer.

Hopes and Fears in Central Africa

Nyakumirira

No experiment in African government has provoked more attention than that which has taken place in the Federation of the Rhodesias and Nyasaland. In 1953 the British Parliament brought together the self-governing colony of Southern Rhodesia (population: 211,000 Europeans, 2.6 million Africans); and the two protectorates of Northern Rhodesia (72,000 Europeans, 2.2 million Africans) and Nyasaland (8,600 Europeans, 2.7 million Africans). The seven-year trial of the Federation is now under review by a commission headed by Viscount Monckton. The dominant partner, Southern Rhodesia, has failed to make partnership acceptable to the black people of the Federation. They fear the apartheid influence from the south and they are attracted by the independence movements to the north, in the Belgian Congo and British East Africa. The writer of the present article is a resident of the Federation, now completing professional studies in England.

IN MANY QUARTERS, the Monckton Commission and the forthcoming discussions on the future of the Central African Federation have excited a great deal of interest. Last year the combined Catholic hierarchy of the Rhodesias and Nyasaland felt obliged, because of the imminence of these negotiations, to address a memorandum to the Federal Prime Minister, Sir Roy Welensky. In this message the bishops underlined the fact that the ideals of multiracial partnership were one thing, but their implementation in practice quite another. They also stressed the need for great improvements in the provisions for African education, and indicated their anxiety lest any change in the present constitutional system be undertaken before an organized and informed African opinion might have the opportunity to express itself effectively.

In his reply to the bishops, Sir Roy defended Federation and the work of his Government, giving instances of its good faith. He invited more specific charges or criticisms, because those of the bishops were, in his opinion, vague and general. On the inadequacy of African education, Sir Roy said that this was not the concern of the Federal Government, but of the respective territorial administrations. It was also a territorial affair to introduce measures to check and prevent racial discrimination, and not within the power of the Central Government to do so.

The bishops did not appear to be satisfied with this reply, and so they addressed a second memorandum to the Prime Minister reaffirming their anxiety. To this Sir Roy answered in much the same vein, with the

warning that "to allow generalizations to cloak the facts" was merely "to play into the hands of the propagandists, and to aid those who are deliberately misleading the more backward people of the Federation."

If Sir Roy Welensky failed to give the hierarchy the assurances they required, perhaps British Prime Minister Macmillan succeeded. In his recent visit to the Federation, he made it clear that Great Britain would not relinquish any responsibility in Northern Rhodesia and Nyasaland until the people of those territories requested it. This remark should go a long way to restore the confidence of those who feared that in the 1960 talks African interests might not get the attention they deserved. But it is not surprising that the same remark, in other quarters, has been taken to imply a possible threat to the security of European interests as well.

The Dominion party, the main opposition group in the Southern Rhodesian Parliament, did not welcome this statement. They are committed to preserve white supremacy in the colony and to advance African interests by all means which remain compatible with it. They aim at dominion status and complete independence, and refuse to be coerced by African nationalists, or by the British Government or by anybody else, into losing the slightest advantage from their European inheritance. For them, Mr. Macmillan's statement on the intention of the British Government implies the possibility of two African states emerging on their northern frontiers, and the prospect is unwelcome. Rather than remain in such a Federation on unequal terms—or even on equal terms—they would prefer to secede from it, and safeguard their own interests to the best of their ability, of which, incidentally, they have not the slightest doubt.

RESISTANCE BY WHITES

The Dominion party would like to modify the Federation as it is at present, by creating distinct African and European spheres of influence. They would be quite willing to see Nyasaland and the great unproductive areas of Northern Rhodesia pass into African hands, as long as Southern Rhodesia and the Copper Belt remained in their hands—European hands.

Sir Edgar Whitehead, the Prime Minister of Southern Rhodesia, also reacted to Mr. Macmillan's statement. He, too, would secede from the Federation if there were any prospect of government coming into uncivilized hands. And to guarantee that this contingency will never occur, Sir Edgar has laid down a number of conditions which must be conceded before he or his

Government agree to any proposals which may be made in the coming months.

Sir Edgar belongs to the same party as Sir Roy Welensky, and he is his principal supporter. When he succeeded to office, two years ago, he pledged himself to follow the policies of Lord Malvern, the architect of Federation. His aim has been to make multiracial partnership some sort of reality. To this end, his Government has introduced a number of measures designed to reduce racial discrimination, much to the disgust of the Dominion party, but still not sufficient to satisfy those who demand an end to all color distinctions. His party, the Federal party, is convinced that the African can come into full harmony with the European only by easy stages; it is opposed to any program which would push the African prematurely into positions of responsibility and authority. The possibility that this might occur in the two northern territories, and the prospect that Africans might predominate in the Governments of two new national states, have evoked a very strong protest from Sir Edgar Whitehead. In this eventuality, he and his Government would withdraw from the Federation. In effect, this would mean that the Federal party leaders would move toward, if not actually join forces with, the right-wing Dominion party, whose extremists, in the last resort, would be compelled to adopt a policy of apartheid such as exists in the Union of South Africa.

THE C.A.P.—PARTY OF MODERATES

Elsewhere, notably in the Central African party, Mr. Macmillan's statement has been well received. This is a recently formed party under the leadership of Garfield Todd, a former Southern Rhodesian Premier, and Sir John Moffat of the Northern Rhodesian Legislative Assembly. In Federal politics the party is in opposition to Sir Roy Welensky and the Federal party. As a parliamentary group, their influence is at present negligible; but outside of Parliament their opposition is formidable, and their nuisance value very highly rated. Both Mr. Todd and Sir John are experienced and able men, and both command the respect and confidence of a large body of Africans; this cannot be said of the leaders of any other political group.

In the eyes of the C.A.P., the Federation, as it is at present, does not and cannot work. African opinion has been against it from the beginning, and the opposition is steadily increasing, because Africans regard it as a means of prolonging European domination in Central Africa. While he is against Federation as it is now, Mr. Todd insists on the necessity of Federation as it should be. To make partnership have any meaning, racial discrimination must go; the African franchise must be extended immediately, and at the same time any movement for universal suffrage must be opposed until it becomes a practical possibility—but that remains the ultimate end.

Again, Mr. Todd would like to see great advances made in African education—greater than those the Federal party is prepared to allow—because any hope for the future must rest on sound education. The risks

which attach to other policies, in the opinion of the C.A.P., are far too serious to chance. Federation must be made to work, otherwise it will disintegrate. Southern Rhodesia would then be forced politically and economically into a closer association with South Africa—and that is too great a price to pay. Hence partnership must become a reality; Europeans must learn to move with the times and not to run away from them or pretend that they are not there. In practice, it means adopting the policies of the Central African party.

These policies and their advocates are so much gall and wormwood to Sir Roy Welensky, who has very definite ideas on Federation and the pace of African advancement. As the leader of the parliamentary Federal party, he is sharply opposed to the means advocated by the C.A.P., which he regards as dangerous. He violently resents any attempt at interference, whether from outside or inside the Federation. He is indignant at those who question the ability of his Government to handle a delicate situation, or even the desirability of letting it make the attempt.

The "wind of change" which Mr. Macmillan remarked in Africa has blown through the Federation; the signs are that it is regarded as an ill wind. It could possibly blow the Federal party into a position it most anxiously wishes to avoid. Sir Edgar Whitehead's statement—that he would withdraw from the Federation rather than allow the interests of Southern Rhodesia to suffer as a result of it—is, by and large, the position of African leaders in Nyasaland and elsewhere, who have consistently rejected the obvious economic advantages of Federation and concentrated on the political handicaps. This attitude has always been a cause of reproach on the part of the Federal propagandists, but now it is not merely an African attitude.

It is not surprising that with the example of other African states before them, and their own obvious and immediate disadvantages, many Africans are opposing Federation and striving toward national independence.



These desires are forcefully voiced by the African National Congresses, which have gained considerably in influence in the northern territories. Under the leadership of Harry Nkumbula and Kenneth Kaunda in Northern Rhodesia, Congress has pledged itself to obtain universal suffrage—"One Man—One Vote." In Nyasaland, under Dr. Banda, the cry was for liberty and independence. In Southern Rhodesia there has been a lack of comparable leadership, and the Congress movement there is less effective. The disturbances in Nyasaland brought about the immediate detention of Congress leaders, and the summary arrest of Dr. Banda. Similar preventive measures were taken in Southern Rhodesia. But in Northern Rhodesia Congress has moved forward and achieved a modicum of respectability, in that its

President, Harry Nkumbula, has obtained a seat in the territory's Legislative Assembly.

There is no doubt that the huge mass of unenfranchised Africans, with their growing racial consciousness and dislike of the Administration, is Sir Roy's greatest problem. If the franchise were significantly extended and embraced 4 per cent of the total African population, Sir Roy would presumably not long remain in office. On the other hand, without the franchise African organizations would be an increasing embarrassment to him. He confesses that his Government has not succeeded in keeping in touch with the Africans, and it is unlikely that he will ever convey his own zeal and enthusiasm to them, or convince them where their best interests lie. He is pained that his genuine attempts to realize partnership are so often misunderstood or misrepresented. But if the following remark, made after Mr. Macmillan's visit, is misrepresented or misunderstood, Sir Roy has only himself to blame: "Southern Rhodesia's record in racial affairs and good relationships between the races stands out above all others in British Africa. Name one country which can boast, like Southern Rhodesia, that no African has been shot by Government forces since the end of the Rebellion in 1896."

A BISHOP SPEAKS OUT

If Sir Roy Welensky chose to regard the memorandum of the Catholic hierarchy as vague and general, he (or his colleague, Sir Edgar Whitehead) could not level the same accusation at the Bishop of Umtali. In a Pastoral Instruction of 45 pages, Bishop Donal R. Lamont, O. Carm., stated clearly the teaching of the Church on social and moral questions, and its application in a multiracial society such as that of Southern Rhodesia.

According to Bishop Lamont, the fundamental danger in Central Africa is the general ignorance of the natural and the moral law. This ignorance is also shared by the legislators, who, "with no very clear idea of the essential nature of man or of his destiny, and with no unalterable principles to guide them, enact measures so ill-considered and immature that they make a mockery of justice itself."

The Bishop condemned unbridled nationalism of race, whether black or white. To those in danger of succumbing to the first, he carefully distinguished false and true nationalism. The Church must oppose itself to xenophobia, which is a false nationalism; but it must also support and encourage true nationalism, where it means the desire of people to participate fully in the life and development of the country; or a refusal to be stripped of their ancient character; or the wish to be equal, not second-class citizens.

To white extremists Bishop Lamont referred in phrases reminiscent of his fellow countryman Edmund Burke: "Even more to be pitied are the more educated intransigents, whose defeatist stockade mentality manifests the despair of an effete generation, whom self-indulgence has blinded to all understanding of justice or tolerance." He makes light of their "treasured belief that they are a courageous, confident, virile, fair-minded

and adventurous people," and reminds them that God and time are against them.

The pastoral deals at length with a number of obvious social evils and the manner in which they may be lessened and overcome. The bishop reminds the African that certain conditions must obtain before an organized attempt to overthrow a Government can be justified:

[The African] must face the fact that his European neighbor would appear to have at least prescriptive rights here, that he intends to remain and that his presence is, for the moment at any rate, essential to the development of the country's enormous potential. He must remember too, that in spite of the inequalities which operate against him, he is undoubtedly much better off here than he would be under any other of the colonial systems known in Africa, and that he certainly has infinitely more freedom now than he could ever hope to have under communism—the devil he does *not* know.

One section of the letter, which starts off with the words: "In time, someone may possibly produce an authoritative historical study of the manner in which the most fertile areas and the major portion of the land of Southern Rhodesia came into the possession of the governing minority," went on to conclude: "Lacking such information, it is not possible to pass judgment on the morality of the achievement." Nevertheless, Africans experience a very real land hunger, and with good reason.

Again, as an experienced missionary, Bishop Lamont can write: "Most Europeans in Southern Rhodesia know as much about the African way of life and its traditional structure as they know about the Eskimos." And there is a corresponding ignorance among Africans with regard to national and international affairs.

The bishop placed great emphasis on the need for Christian and African education, and the Church's need for freedom in carrying out her teaching mission. He takes the Government to task for assuming that only the state has authority to teach or to give others permission to teach, and this he reckons a notable example of secular interference. In the present circumstances, for the state to block further development is criminal. He also declared that there can be no prospect of peace or partnership in Rhodesia as long as there is such a disparity between the educational opportunities available to Europeans and those to Africans.

Yet in spite of the many blemishes and evils which are to be found on all sides, the bishop can say with truth: "Wonderful things have already been accomplished in this young country." But now is the time for a change of attitude—gruff paternalism is out of date. For too long it has been assumed that the African was to remain a minor; he was not to be developed too rapidly; his advance was to be controlled slowly, and perhaps too slowly. If before he was considered a child, now at least he must be reckoned as an impatient teen-ager, to be treated with affection, kindly and gently. "And as long as the direction given to him in the years ahead is based on justice enlightened by charity, the future of Rhodesia will be safe."

What Kind of Men?

Tennant C. Wright, S.J.

ASK YOU, what kind of a man is it that goes up to the altar and comes back a priest? What kind is it that leaves home, and never takes wife, and never rears a boy of his own name? What kind whose home is wide as the world, whose family is everyman, and whose child is every sinner who needs help, and every saint—who needs it too?

It seems so easy to say what a priest is, who he is: I knew this one, and that one, and I know another now. We think we know them; indeed, we know their names, and where they live, and when they were ordained. We know those "vital statistics," so clinically cold they tell us nothing—nothing about the man who lives and loves and meets God and walks with Him.

Almost on the eve of their ordinations, I have met a group of future priests—met some of them for the first time, though I have lived with them for many years. For in the shock of an old world ending and the new world of the priest beginning, they speak of the strength and fears, of the longings and the love that, with the grace of God, cut across their souls. I must speak of them (sing of them, if I could) just the way I encountered them, with something of that same flame by which I have been burnt.

As they gaze back over the short sweep of years and events that brought them to the feet of the ordaining bishop, each of these men is conscious of a Reality which has slipped into his life, overpowered him and brought him to his knees at this moment. For each the Reality is felt and expressed differently. The Spirit of God—and that surely is the Reality—pounds and chisels each soul according to its own individuality.

For one, the vague desire of being a priest had always been a part of life. Planted by a parish priest he has never forgotten and by grandparents of deep faith, blown by the storms of adolescence, that same living desire blossomed into the certainty that "this is what I must do."

For another, the grace of God overshadowed him like a cloud of wonder and uncertainty about what life asked. He would try the road to the priesthood, just in case God waited for him there. And as he walked, an almost unseen Presence began to walk with him, until now he knows the Presence, he knows what God asks, for he knows what land lies at the end of the road—the priesthood, forever.

TENNANT WRIGHT, S.J., who is currently studying theology at Alma College, Los Gatos, Calif., contributed "The Sodality in America: 1957" to this Review (11/2/57).

Christ in need! Christ in the poor and ignorant, in the misguided and oppressed. Christ's call has often come to priests through the suffering and need of the Mystical Body. So as I listen to these men, I am not surprised to hear one of them say that he met Christ in need at a bull session in the Navy, where nine men spoke of their longing for God, but only three had found Him. Nor am I surprised when another tells me that as he stood on the street of a great South American city, he knew that the men and women who passed by—whether the poorly clothed peasant from the fields or the gifted intellectual from the university—would most readily listen to the word of God from the tongues of native priests like himself. Nor am I surprised when one of these future priests, who had just been musing over the kind of person he is and his personal desires to help men to God, reminisces further that he entered the Jesuits to become a priest, but a special kind of priest. For he saw in the Jesuits a certain direction to life—the same direction in which God had pointed for him—an apostolic and missionary direction.

For most the grace of God worked like the sweep of strong rain in the summer, clearing a vista into the distant future. The humor and happiness, the friendship and manliness of a scholastic, the kindness of a priest, the learning and even discipline of a teacher, an unexpected move across the country, or a chance entry into a Catholic school—such are the ways of God in the souls of those He touches. It is hard to explain just where the finger of God touches the heart of man, but that heart is so touched through a thousand half-heard voices and half-felt brushes with life. A boy serves at the altar; the grace of God is there—as it is anywhere, of course, but for him it is there. And now he is to be ordained. It is that simple, that compelling, like God Himself.

Now as these men stand before the cliff of their ordinations and begin to climb up and up into that land from which no one returns (who in his right mind would want to?), what are their thoughts? Jumbled and hurried thoughts, I suppose, if we are to be truthful, for a priest works to the last moment-but-one before his ordination: classes, assignments, exams, learning the ritual, letters. Perhaps this is best; the Church is wise in her psychology. The vision has been seen, the decisions made, and the life offered again and again through years of storm and calm.

But there are some reflections of the moment. There is the looming thought of the infinite work to be done in the years ahead and the very finite resources of the

priest. There is the recollection of the words of St. Joseph Pignatelli, read years ago: "Some say ordination is arriving at the peak of a mountain, but I feel as though I stand at the mountain's base."

Or an old and creased letter from a Quaker friend is lifted from a drawer. The words recommend that God be sought "without interceding of any man." And the young man, who is himself about to become just such an intercessor, wonders how his friend would understand. But despite all, despite especially his own weakness, the step will be taken. He remembers that in another letter (a letter much older and more inspired than that of this Quaker) St. Paul has assured us that God chooses the weak man, so that "he is able to have compassion on the ignorant and erring, because he himself also is beset with weakness." Paul adds that "No man takes the honor to himself; he takes it who is called by God" (Hebrews 5: 2-4).

So the young man worries less about his lack of talent. He knows that many with far more talent were never called, and for many others the call came once but dimmed in their ears. God chose him as he was, as he shall always be. Holy orders works no miracles to change the priest into a psychologically new person, but through the finite personality of this priest God will work.

This priest, although he may little realize it, is often a far better instrument for God's work now than years before in the highly unreal and often romantic haze of his first thoughts about the priesthood. Living through years with priests, whose love and virtue mingled with human faults and conflicts (as with any saint), has taught this young seminarian the great law that men are diverse and no man is perfect. Each has his own particular wound; it is the priest's privilege to diagnose that wound, pour in the medicine of God's grace and bind it up with his own priestly love.

In the deep heart's core of all these men, however, there is a silence. Little wonder, as they stand only days away from a mystery which leaves the angels speechless. Some find words to express a hint of the vision that is taking shape in their souls. Others remain silent. What is there to say? Undoubtedly there are things in the heart which could be said; whether they should be said is another question, for which only God and perhaps the future priest have the answer—no one else. The choice is for silence. Silence alone on the eve of such an event may say more, for those who have ears, than any words. Unfortunately, the ability to hear the silent word has always been rare. But we Christians will hear that word, for the Word is Christ Himself, and the priest is another Christ.

BOOKS

Morality and National Strategy

NUCLEAR POLICY FOR WAR AND PEACE

By Thomas E. Murray. World. 241p. \$4

This book, by Thomas E. Murray, Atomic Energy Commissioner from 1950 to 1957, engineer and industrialist, is the first authoritative discussion of the great issues involved in the U. S. atomic energy program since the end of World War II. Moreover, former Commissioner Murray is a morally motivated individual whose views on policy questions derive great strength from their origins in the natural law.

The three principal issues covered in the book which impinge on our military posture have to do with the nature of our nuclear stockpile, nuclear testing policy and a start toward nuclear disarmament. The "atoms for peace" program is discussed with particular reference to the adequacy of our program for developing commercial nuclear power and making it available on a large scale to the power-starved

nations abroad that are just beginning their industrialization periods.

All of these issues are extraordinarily complex, and it would be surprising indeed if even just two people with completely similar backgrounds were to agree on them. This reviewer's background includes considerable military experience, and this difference of background makes the probability of a difference in views even greater. The issues are vital and complex; the differences, therefore, are inevitable. However, the unfortunate thing about these differences of view is that they have not been completely aired, and sound agreements have not been hammered out by a U. S. Government decision-making process more responsive to the needs of the time. Thus, Mr. Murray's first major contribution is to give graphic evidence of the fact that we live in an age of science, and we are equipped with a Government decision-making process that is suitable for the "Model T" era.

Mr. Murray discusses the "military and moral bankruptcy" of a policy of massive retaliation based on the large-scale use of multimegaton bombs in an era of nuclear symmetry (with both the United States and the USSR possessing nuclear weapons). The unacceptability of a U. S. military posture in which our only possible responses to a major threat consist of unleashing mutual suicide or of backing down, is becoming increasingly apparent. However, since Mr. Murray's experience is limited to the Atomic Energy Commission scene, he does not place adequate emphasis on two important aspects of this policy.

Two Qualifications

First, "massive retaliation" was not so much born out of "advances" in bomb design as it was out of a national economic policy forced upon the military, and out of hard military necessity. Actually, the cost of nuclear weapons themselves is but a small fraction, say ten per cent or less, of the total cost of a strategic deterrent system. The bulk of the cost goes for weapons-delivery systems (bombers, submarines, missiles, etc.). Whereas it is true that the H-bomb at last made possible the implementation of the classical Douhet-

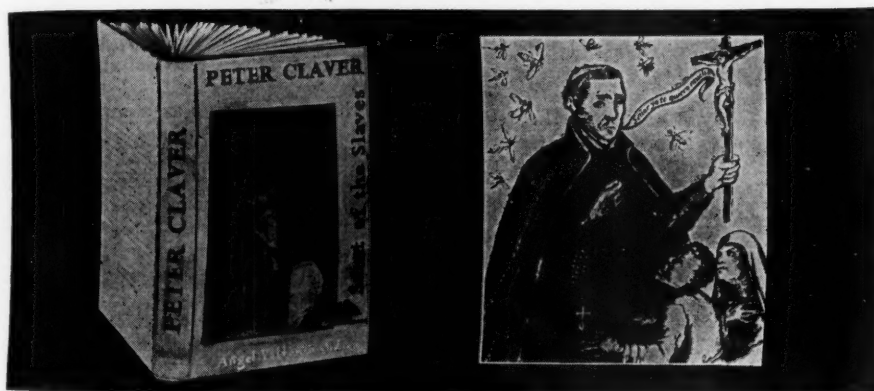
PETER CLAVER

*"No life, except the life of Christ, has so moved me
as that of St. Peter Claver."—Pope Leo XIII.*

PETER CLAVER: Saint of the Slaves

by Angel Valtierra, S.J.

Translated by J. H. Perry and L. J. Woodward



"This book is bound to have the impact of a sledgehammer on any reader bold enough to go through with it. . . . Father Valtierra's book goes far beyond any of the earlier attempts to probe the psychology of one of the most heroic and baffling of God's saints. He sets out the evidence of those who watched St. Peter at work more completely and critically than has been done before, and adds to it much new evidence previously unpublished. He is impatient of legends, even charming ones, and mentions them only to discard them. . . . Father Valtierra spares his readers nothing. He challenges their twentieth century squeamishness on almost every page."—From the Preface by James Brodrick, S.J.

Father Valtierra has carried out research into the life and background of the saint, and has investigated and described in detail the slave trade of the early seventeenth century, the problems of the saint's origin and birth, his vital relationship in Majorca with another saint, Alphonsus Rodriguez, and the influence upon Peter Claver of Father Alonso de Sandoval who first directed him to his work among the slaves in the New World.

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Billy Mitchell strategy of city-industry bombing, it is also true that even many air generals long ago saw the dangers of the "all our eggs in one strategic basket" policy which Mr. Murray questions. But the generals have been forced to accept it because neither the Democratic nor the Republican administrations since the end of World War II have ever provided enough money to buy both a strategic-deterrent system and the tactical-delivery systems required to use effectively the great numbers of fractional kiloton weapons (tactical nuclear bombs) which Mr. Murray so soundly and eloquently advocates. In other words, the strategic deterrent, although not of itself sufficient (i.e., we need limited-war capability too), is still necessary *and must come first* so long as an irrational dictator has *dirty* multimegaton bombs and delivery systems at his disposal.

The second aspect of this problem which Mr. Murray has not covered adequately is the relationship between the testing of thermonuclear weapons on the one hand and the fabrication of large numbers of fractional kiloton weapons on the other. Although it is true that we do not need to test H-bombs any further, simply to perfect bigger bombs, it is also true that further testing enables us to make such weapons much more efficiently. Thus, with each improvement in the efficiency with which fissionable material is used in the manufacture of H-bombs, that much more nuclear material is left over to be used in the manufacture of the small tactical bombs.

Mr. Murray's historical narrative and analysis of U. S. nuclear-weapons-testing policy is unusually enlightening. The failure of the Administration (and of 1956 Democratic candidate Stevenson) to differentiate between H-bomb testing and the testing of fractional kiloton bombs (no fallout and only extremely limited local contamination), and our unsound, unilateral test suspension of the past twenty-odd months are documented in a narrative whose reading makes it sound as if the ship of state rarely has had a navigator.

Keeping Up to Date

However, one aspect of Mr. Murray's discussion of the testing question would require modification, in the present writer's opinion. Mr. Murray notes that

in the spring of 1958 a special committee of scientists was set up under the direction of the President's chief scientific adviser, Dr. James Killian. Although the group

was created ostensibly to advise on all scientific matters, the question of nuclear testing was undoubtedly the one that brought it into existence.

Actually, the President's Science Advisory Committee was established in 1950 under President Truman. When President Eisenhower took office in 1953, it developed that his new Secretary of Defense apparently had some unfortunate misconceptions about the relative rates of scientific progress in the United States and the USSR. As the climate for staying ahead of the Soviets in weapons research and development grew steadily worse under Secretary of Defense Wilson, many observers urged the scientists on the President's Science Advisory Committee to go directly to the President in the matter. The scientists were very reluctant; some felt that the views of the President on the matter were not very divergent from those of his Secretary of Defense. Only after the first Sputnik in October, 1957 did the President finally begin to surmise that perhaps we weren't doing as well as we should be, and decide to bring his Science Advisory Committee into more active use. Although some of the scientists on the committee wanted to—and should have wanted to—work on the weapons-test issue, much more than this issue alone motivated the committee and led to its reactivation.

On the subject of disarmament, Mr. Murray's proposal for "dismantling the era of terror" by destroying U. S. and USSR stockpiles of multimegaton bombs is a novel one. Although it is not one that the present writer would make, it is well to repeat that the issues are extremely complex and important, and this writer urges the most careful reading of Mr. Murray's proposal and the thoughtful consideration of alternatives.

Since the issues are of dominant importance to the survival of humankind, each of us owes it to all to bring his best thinking to the subject. The writer's background having been primarily in aeronautics, he would observe that Mr. Murray's views on disarmament are not complete, because they are focused only on the H-bombs themselves, rather than on the "H-bombs plus their delivery systems."

It is this focus on the complete problem, i.e., on "weapon plus carrier," which led the President to make his aerial surveillance proposal at Geneva in 1955. The simple logic of this proposal is that we would hardly be worried about the existence of H-bombs if we had in constant view whatever

means the enemy possesses to dump those H-bombs on us in large numbers in a short time. Whatever one might say about the Administration's position on weapons testing, its views on the importance of preventing surprise attack through surveillance (*unilateral* surveillance in the absence of Soviet acceptance of "open skies") have been a major step toward convincing the Soviets that we have no intention of being sucked into any disarmament agreements without inspection—like those agreements made after World War I—which in this age of scientific surprise would expose us to cataclysmic destruction.

Even without covering the vital issue of nuclear power, this narrative is already too long and it sounds more like a critique than a review. The writer's principal objective has been to focus attention both on the importance of Mr. Murray's work and on the need for additional literature in this field. For example, Mr. Murray's major contribution is the eloquence and effectiveness of his plea for a morally based national strategy. It wasn't until about one year ago (year 14 of the atomic age) that the first really useful and informed work by a member of the clergy appeared on the morality of nuclear war. Thus, it is a certainty that the public will not understand these great issues adequately until several more A.E.C. Commissioners, and several Air Force generals, i.e., bomber and fighter (strategic and tactical) generals, and more churchmen have written about them. Unhappily, it is not altogether certain that we will exist long enough for this writing to be done.

T. F. WALKOWICZ

Apostle of the Negroes

PETER CLAVER: Saint of the Slaves
By Angel Valtierra, S.J. Newman. 328p.
\$4.75

This admirable life of the great apostle of the Negroes, St. Peter Claver, translated from the Spanish of the Colombian Jesuit, Fr. Valtierra, is the June selection of the Catholic Book Club. The CBC has done us all a great service. The book is in every way a model of a saint's biography.

Sources are judiciously evaluated; historical and cultural backgrounds are presented. Claver's distinctive and emotional, but thoroughly normal, psychology is carefully studied in the light of contemporary witnesses, as well as in the light of his own spiritual ideals.

A sober, topical treatment effectively conveys the searing drama of Peter Claver's long, furiously dynamic life.

Two heroic figures inspired and directed the inner formation of this passionate, yet infinitely patient lover of mankind. Long conversations with the porter of the Jesuit college of Majorca, Coadjutor Brother St. Alphonsus Rodriguez, had imprinted upon the mind and heart of the youthful Claver certain key principles from which he never departed. His "beloved Alonso" directed the torrent of Claver's redemptive zeal into the wide, turbulent fields of the Spanish New World. His other guide, scholarly Fr. Alonso de Sandoval, S.J., directed the same torrent into the life apostolate for the millions of slaves who passed through the tropical port of Cartagena; he gave to Claver's work a precise sociological orientation that has been passed over by most of the saint's panegyrists.

Only in the light of redemptive love, battling against the violence of a power-drunk age, can one estimate the appalling austerity of Claver's life. The saint was severe on himself, yet infinitely delicate and charitable to others—not slaves only, but Protestant British sailors and London archdeacons as well. The story of the saint's drastic warfare upon his own body is not for the timid and squeamish. As Fr. James Brodrick, S.J., says in his introduction: "This book is bound to make on any reader bold enough to go through with it the impact of a sledge hammer."

Fr. Valtierra deals most thoroughly with certain current misconceptions about Claver's attitude toward the institution of slavery itself, and he vindicates for Claver the title of true liberator—a matter of much importance today, in view of the profound changes occurring in the situation of the non-white peoples of the world. The author remarks, in direct contradiction to the Cuban writer Fernando Ortiz:

St. Peter Claver did not only wish to *relieve* the Negro slave; he wished to *redeem* him also. But St. Peter Claver did not justify useless rebellion and bloodshed for his Negro slaves; his mission was to be, not a Spartacus, but an apostle who devoted himself passionately heart and soul to that race. Mildness for him was not a timid compromise but a creed. Exaggeration and violence were not necessary for his purpose. To the slave traders he turned a sad and serious face. His slavery to the slaves was the greatest reproach of those who considered themselves their masters. [Otherwise] he would not

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have been the liberator of a race but its exterminator.

Claver gave these poor wretches, says Fr. Valtierra, the "sense of being human"; he showed that there exists a "fundamental equality behind all appearances: the seed of the future incorporation of their successors into Christian nations." The saint proved that "pity and love still remain in the world," and that they might reduce the "load of hatred placed upon each slave by so much injustice."

I believe the translation would have been helped by a paragraph or two of introduction dealing with a specific difficulty that is felt about the great message of St. Peter Claver by the Negroes in the United States. Among Negroes living in the Anglo-Saxon world, the phrase "love for the Negro people" has acquired a somewhat unpleasant connotation, that of the "love" professed for the compliant Negro by the unctuous white supremacist. Such a patronizing attitude has at times carried over even into Catholic circles: a reflection of the un-Catholic world around them. Fr. Brodrick's aversion to those who "argue the rights and wrongs of slavery" could be easily misunderstood. The Spanish record in that respect, allowing for all deficiencies and incon-

sistencies, is so much better than our own.

Fr. Valtierra's copious exposition, however, provides an abundant answer to any suspicions or misunderstandings. He makes it clear that Claver loved the slaves not as ideological abstractions, but, as Christ loves each of us, in the full reality of concrete, even though agonizing, existence.

A final note: the word *Negro* is spelled *negro* throughout the book, contrary to standard editorial usage. American Negroes wonder, if they

Our Reviewers

T. F. WALKOWICZ, aeronautical engineer and former U. S. Air Force officer, is a specialist in venture capital activities.

THOMAS R. FITZGERALD, S.J., is the dean of the Jesuit house of studies in Wernersville, Pa.

are to be editorially "set down," why not frenchmen, englishmen, eskimos and indians as well? Another oddity: Vitelleschi is spelled *passim* as Viteleschi and Coutinho as Continho. The book has many first-class illustrations, and there is a good index.

JOHN LAFARGE

IMPERIAL CAESAR

By Rex Warner. Little, Brown. 343p. \$5

Two years ago Rex Warner's *The Young Caesar* appeared. In that work the dictator himself, sleepless through the night preceding the ides of March, recounted the story of his early life. Now Caesar is made to continue his narrative, from the first Gallic campaign to the dawn of the final day. His last words are: "Today I have a meeting with the Senate in one of the halls that adjoin Pompey's theater."

Imperial Caesar, which can be read without reference to the earlier volume, is not just an ordinary historical novel. Caesar's own writings furnished the author with unusually fine source materials for an autobiographical presentation. Besides, Warner is no stranger to Roman antiquities. At one time he was director of the British Institute in Athens; for many years he was a teacher, and more recently he has been a successful translator of several classical authors.

The political problems which were sweeping the Roman Republic over the brink of destruction come alive in clear colors; they remain, as always, a disquieting challenge to all students of political institutions. Some will quarrel with Warner's interpretation of Caesar, that enigmatic figure; they must cope, however, not only with the novelist, but with the sources to which he so carefully adheres.

Students who are just beginning the Latin text of the *Gallic War* will find in *Imperial Caesar* a helpful introduction to the man and his times. But this work will appeal to all who are interested in great personages of the past.

THOMAS R. FITZGERALD

CHRISTIAN FAMILY FINANCE

By William J. Whalen. Bruce. 157p. \$2.95

It would be correct, as well as complimentary, to rank this recent book as one of the best in its field. One is safe in making such a statement, since the field now numbers precisely two publications. Mr. Whalen has succeeded admirably in helping to alleviate the long-standing shortage of writings about personal economics from a Christian viewpoint.

Almost any American middle-income family, whatever its religious background, could profit immeasurably from the book's 17 chapters. Each chapter handles in succinct, sensible fashion a different phase of family finance. The advice on how to spend for food, cloth-

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ing, recreation, health, housing, etc., is comprehensive, pertinent, up-to-the-minute and sprinkled with touches of wry humor.

The sections covering life insurance and investments will scarcely find favor with what were once called the "intrenched interests." And some readers may question a few minor points, such as Mr. Whalen's surprisingly curt, critical rejection of the station wagon as a conveyance for the large family. But one of the principal charms of this practical guide is its author's complete candor from start to finish.

JAMES E. KENNEY

QUAKERS AND THE ATLANTIC CULTURE

By Frederick B. Tolles. Macmillan. 160p. \$3.95

The author, a specialist in early Quaker history and professor of that subject at Swarthmore College, has here assembled a number of his previously published articles. It is an illuminating book.

Dr. Tolles places his Quakers, not within the narrow confines of a small sect, but against the broad perspectives of Anglo-American life. After initial chapters establishing his English and American Friends in that "Atlantic culture," the author devotes his attention chiefly to developments within the British colonies. He depicts the very varied reactions of Quakers to problems arising from politics, economics, the sciences and the arts. He devotes an interesting chapter to the response of the Philadelphia Quakers to the Great Awakening, and concludes with a study of the contributions of non-English peoples—German, Welsh, Scotch-Irish—to the colony of William Penn.

FRANCIS X. CURRAN

FILMS

WILD RIVER (20th Century-Fox) is director Elia Kazan's first film in three years, and for about the first twenty minutes I thought it was going to be a humdinger. After that, though it has passages of great interest and skillful execution, the picture starts flying off in all directions at once, as though Kazan were trying to compensate for his long absence from the screen by cramming a little bit of everything into the vehicle marking his return to Hollywood.

Perhaps the key to the film's confusion of purpose and profusion of plot lies in the fact that the script, by Paul Osborn, is based on two novels, one by William Bradford Huie and one by Borden Deal. The river in the title is the Tennessee. What either novelist had to say on the subject or what parts each contributed to the finished film, I do not know.

Kazan seems primarily interested in compiling a semidocumentary chronicle about the effect of the Tennessee Valley Authority's public works projects on the flood-harassed, underdeveloped region and its people. He is at his most effective when he sticks to the story of a backwoods matriarch (Jo Van Fleet), her last-ditch resistance to Government efforts to dislodge her from her home which will be flooded when the dam gates are closed, and her valiant and ultimately quite moving defense of a way of life that seems more important to her than the dubious progress represented by flood control and electricity.

The director adds another sociological string to his bow by describing the troubles encountered by the Government agent (Montgomery Clift) when he offends local sentiment by hiring Negroes to work alongside of whites in the labor crews and commits the unpardonable faux pas of paying them the same wages. This part of the movie seems by comparison a melodramatic afterthought.

Finally, the affair between Clift and the matriarch's widowed and over-anxious granddaughter (Lee Remick), which improbably culminates in marriage, seems inserted on the theory that a sugar-coating of illicit sex is good box-office insurance for a serious story.

The real stars of the film are the color photography and Miss Van Fleet's superb performance and make-up. [L of D: B]

THE RAT RACE (Paramount) is a miscalculation by George Seaton and William Perlberg, a distinguished independent producing team of long standing.

The story concerns the sordid fringes of the New York entertainment world. Specifically, it asks us to believe in the essential virtuousness of a theatrical hopeful (Debbie Reynolds) who has learned to lie, cheat, scrounge and abandon all her principles—except, technically speaking, her virtue—in the unequal struggle to survive in a hostile and merciless environment. The story also asks us to believe that, up until the happy, romantic fade-out, the heroine shares a room on a purely platonic

"THE TOPPLED SUMMIT marks the bankruptcy of Khrushchev's tactical line, as of Eisenhower's. It proves that the basic international equilibrium remains at dead center. Both sides are strategically stuck, though for different reasons. Russia is stuck because, though she has will and strategic goal she does not yet have the power. The West is stuck because though we have and have had the power we lack both goal and will. Which will be the first side to complete its triad?"

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basis with the naive musician hero who could not bear to see her evicted (Tony Curtis).

The picture's physical production, photographed in New York, is realistic. When it comes to dealing with admittedly deplorable aspects of the theatrical scene, however, its viewpoint is flabby and muddled, excessively sentimental where harsh moral judgment is called for, and excessively cynical where a decent human instinct would not be out of place. The result is a curiously unconvincing and, to borrow an apt adjective from another critic, sour little movie. [L of D: B]

MICHAEL STROGOFF (*Continental*). At the moment, the movie woods are full of elaborate, European-made, English-dubbed-in color spectacles. Unlike many of the genre, this French-Italian-Yugoslavian adaptation of Jules Verne's novel, starring Curt Jurgens as the Czarist courier hero who encounters all sorts of adventures during a Tartar uprising is seriously and tastefully done and faithful to its original source. Even so, it is a singularly tedious and unexciting version of an exciting story. Whether this is due to poor di-

rection or uncertain editing, or is the inevitable result of using the dubbing process to break through the language barrier, is an open question. [L of D: A-I] **MOIRA WALSH**

THEATRE

BYE BYE BIRDIE. There is a flow of hilarity in the musical at the Martin Beck that warrants describing the production as generally entertaining. The risibles are reinforced by Chita Rivera's peppery performance and helped along by Dick Van Dyke's comical embarrassment, Paul Lynde's distress as a harassed father and Michael J. Pollard as a lovelorn teen-ager. Topping them all is Kay Medford's dolorous drollery as a possessive mother. The author, Michael Stewart, never decided whether to satirize teen-age adulation of Elvis Presley or adult adoration of Ed Sullivan. His indecision hardly matters. From the moment the script is delivered to the actors there is a continuous eruption of fun.

THE FANTASTICKS. Tom Jones wrote the plot line of the shenanigans at the Sullivan Street Playhouse with at least the tip of his tongue in his cheek. His lyrics are delectably tender or deliciously humorous. Harvey Schmidt contributed the music, which is less imaginative than the lyrics deserve.

It is evident that Messrs. Jones and Schmidt had no illusion that they were making something big enough to endure for ages; the most engaging quality of their collaboration is its unpretentiousness. The production has an almost impromptu flavor that is a refreshing experience.

As the story goes, the fathers of a nonage boy and a teen-age girl think their children would make a good marriage. Aware that children often go contrary to parental desire, the fathers pretend to be bitter enemies, hoping that a Romeo and Juliet situation will result. Their conniving backfires, suggesting that it is just as well to let love find its own way.

A COUNTRY SCANDAL. Scholars are of the opinion that the comedy at Greenwich Mews Theatre is Anton Chekhov's first play, written when the author was a young medical student. They believe he submitted it to a popular actress who decided that the play was not a suitable vehicle for her. Chekhov made no further effort to have the play produced, but made numerous marginal revisions for the rest of his life. The manuscript was found among his papers after his death in 1904.

While there have been several European productions of the play, Lois Bianchi and Amnon Kabatchnik are presenting its first professional exposure in America. The script was translated and adapted by Alex Szogyi. Richard Bianchi designed the settings and the playbill gives credit for costumes to Mary Ann Reed. Mr. Kabatchnik handled the direction. Working within the limitations of a dwarfish stage, all concerned can be proud of a fine production that amounts to a small miracle.

The leading character of the comedy is a reluctant philanderer, happily married, who has a compulsive desire for extramarital romantic relationships which he hopes will remain innocent, but they never do. He is eventually caught in a trap when two women at the same time want to go for broke. Meanwhile his conscience is constantly whipping him, and as he squirms his dilemma becomes an effervescent comedy, almost a farce.

No less amusing is the entourage of secondary characters that includes

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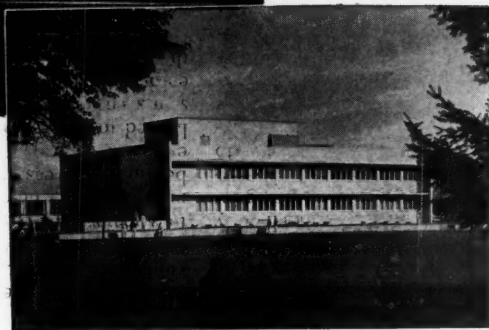
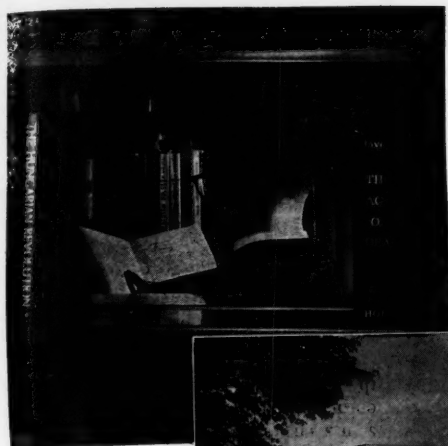
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C-39

LAS	Arts and Sciences	MT	Medical Technology
A	Architecture	M	Medicine
AE	Adult Education	Mu	Music
C	Commerce	N	Nursing
D	Dentistry	P	Pharmacy
DH	Dental Hygiene	PT	Physical Therapy
Ed	Education	RT	Radio-TV
E	Engineering	S	Social Work
FS	Foreign Service	Sc	Science
G	Graduate School	SF	Sister Formation
HS	Home Study	Sy	Seismology Station
ILL	Institute of	Sp	Speech
	Language and	T	Theatre
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a senile pursuer of a youngish widow, a pompous retired general, a giant peasant willing to maim for pay or murder for love, and a society doctor who has little respect for his profession and less for his personal competence. They are collectively as bizarre and ludicrous as a circus with all clowns and no elephants. Under the clowning, however, there is the Chekhovian mood of *The Three Sisters* and *The Cherry Orchard*—a blend of irony, compassion and social prophecy.

Acting credits are richly deserved for a sensitive performance of a comedy in which the principal characters are superficially comical and potentially tragic. This rendering of the comedy makes us hope that manuscript detectives will discover other Chekhov plays rejected by unimaginative actresses.

THEOPHILUS LEWIS

THE WORD

I believe in one God, the Father almighty . . . And in one Lord Jesus Christ . . . And in the Holy Spirit . . .
(From the Creed as read in the Mass).

Trinity Sunday is a most appropriate day for some little discussion of the Creed, that declaration or ancient symbol of faith whose precise origins are veiled in the mists of time. To state the situation crudely, yet not untruly, without the Creed there is no Trinity and without the Trinity there is no Creed.

The symbol of faith which we recite at Mass—and which, incidentally, brings to a close the first distinct portion of the ritual—is a summary or formula, and like every summary or formula, it is incomplete. The Catholic must and does believe in truths which are not mentioned here; one thinks immediately of the Assumption of our Lady. Yet a formula like the Creed is extremely useful. It reminds us regularly and conveniently of the basic tenets of our Catholic religion, and it could very well serve, much more than it does serve with most of us, as a most reliable handbook for that sane and commendable reflection which we term *meditation*.

The Creed, despite an evident Trinitarian form, may be regarded as falling into four sections or groups of articles. The general subject of belief in each portion is, in this order, God the

Father, Christ the Word Incarnate, the Holy Spirit and the Church. The division is significant. We do not, of course, believe in the Church as we believe in God, yet the faith which we profess in the Triune God is professed *within* the Church.

In the opening section of the Creed we proclaim our belief in the existence, the Fatherhood, the unicity of God, and in God as the Creator and origin of all things. So much and such fundamental doctrine in a few phrases! There are no wasted words in the Creed—which is one reason why it merits at least periodic close examination.

There follows an admirable summation of Christology. Note the striking insistence on our Lord's divinity even before we meet any mention of the Incarnation. We gratefully genuflect as we recall the blessed fleshing of the Word of God, and it is here, of course, that our Lady is forever enshrined in the symbol of faith. Next we bring to mind our Saviour's sacrificial death, His triumphant Resurrection, His Ascension and solemn, eternal session at the side of His Father's majesty. Finally we state our conviction that this same Christ will someday return as supreme and absolute Judge of all mankind.

Part three declares the existence, the procession (from Father and Son) and the equal divinity of the Holy Spirit: *who with the Father and the Son is no less adored and glorified. . .*

The closing section of the Creed contains four articles: belief in the true Church, in valid baptism, in final resurrection and in immortality.

It would be desirable, naturally, if each of us at every Mass in which the Creed is said could be thoughtfully attentive to each article of the formula. Let us, however, be reasonable; let us not torture this poor, stumbling human intellect even under the excuse of religion. As we read the Creed on various occasions, our attention will be drawn more strongly to this point of faith or to that. Very good. But let us above all be consistently grateful for the Creed, not simply in the sense of being glad of the ready (and heady) formula, but in the larger sense of rejoicing in the gift of faith, of being glad beyond measure that we find it in our power and capacity honestly to recite the Creed.

Perhaps it is part of God's gift of faith to us that we do not actually see, as we recite the Creed, what a staggering act of credence is here demanded of us. *Credo* is a very big and brave and beautiful word—and fact.

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